

#14

The Living Church

October 4, 1953

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A THOUSAND CHILDREN went to camps of the New York City Mission Society this summer [see page 18].

Angels, Good and Bad: P. 12.

Paul

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This is AUSTIN PARDUE,

Bishop of Pittsburgh, author of *Korean Adventure* (just published) and "The Unforeseen Factor" (The Future) that appears in

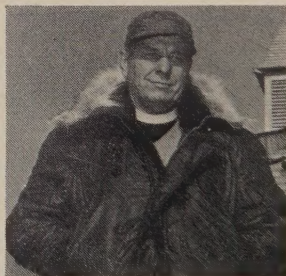
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LETTERS

Clergy and Communism

MANY thanks for that excellent editorial on the subject of the "Clergy and Communism" [L. C., August 16th]. I can't recall ever seeing so complete and just a statement on the subject.

You seem to say everything that should be said, and so much that seldom if ever gets said for fear that the speaker will be considered "pro-Communist"—the general hope of all men of good will (including President Eisenhower himself) that a formula of coexistence with Russia could be found, the fanatical enthusiasm of many idealists who seized upon even the faintest glimmers of hope that peace could be established (e.g., the Pacifists), plus the fact that many of us fighting for the welfare of the working man found ourselves rubbing shoulders with the Communists on specific issues when we could have no truck with their Marxist views. And you wind up with the view that such shotgun tactics really benefit the Communist cause because they undermine the mutual trust and respect on which democracy is built.

(Rev.) ROBERT E. MERRY.

South Duxbury, Mass.

BEFORE reader Robert Buchanan "considers the Roman Church more and more" as a refuge from Communism [L. C., September 6th], let him ponder the peculiar circumstances of Communism making its greatest gains, outside the Iron Curtain, in Italy and France.

It would seem that if Communism is on the increase right under the Pope's nose and in his admittedly strongest domain, the Roman Church might be a rather poor refuge for those seeking to avoid Communism.

I do not condone or sympathize with Marxian Communism or its kindred ideologies, but certainly we have a much better chance of stemming its tide in the atmosphere of a democratic Church. God help us from trying to hide from totalitarianism.

(Rev.) FREDERICK B. MULLER,
Rector, St. James' Church.

Fremont, Neb.

MR. BUCHANAN says [L. C., September 6th]: "Your statement that 'the reason the Church does not clean house... is because it would have no stopping short of Christ himself' is just plain ridiculous." But you were right and his opinion is ridiculous. The Christian religion is a revolutionary religion and the Church of God is an international institution. Some of the early propagandists of our holy religion were street speakers or soap-boxers, were arrested by the police, taken to the court, and charged with turning the world upside-down. He is disturbed because some of the clergy are Communists. Probably he would join others who declare that communism is atheistic, a very popular declaration just now.

I deny that the social philosophy of communism is atheistic...

Communism is not atheistic but there are atheists who are communists. Marx's one book, *Das Kapital*, has nothing to do with religion at all. It is an involved but

The Living Church

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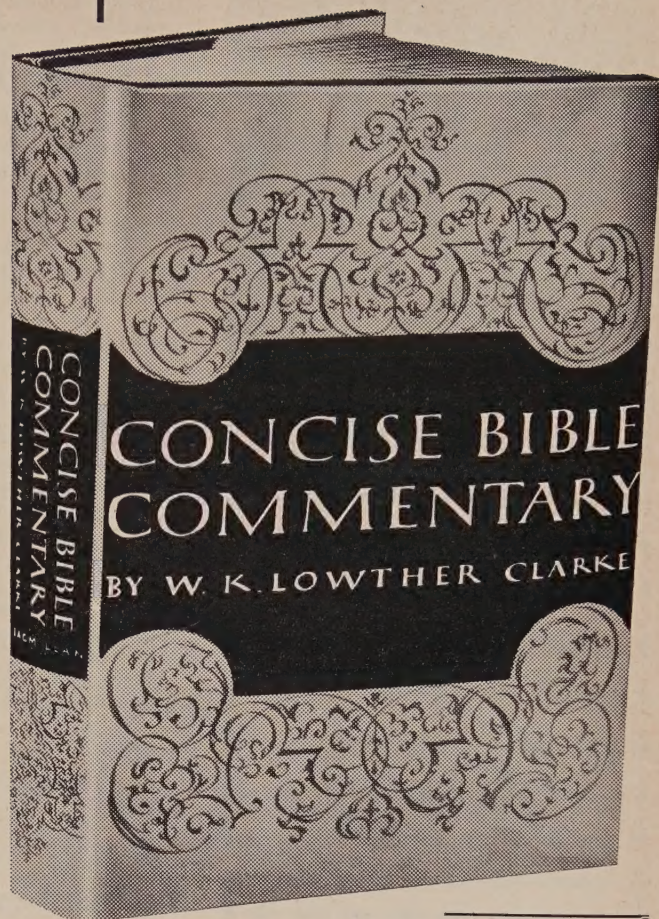
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scientific analysis of economics. The second and third volumes of the works of Karl Marx are purely philosophic speculations and were never published by Marx. They were edited and published by Engels, long after Marx was dead. And I'm satisfied that the reason Marx did not publish these philosophic writings was that he knew they would not hold up as his scientific work *Capital* did and has.

I am glad you published Mr. Buchanan's letter, however. It impresses me as more of a screed than a well-thought out item. And, alas, it reveals the temperament of many today that indicates that if they lived in the Middle Ages and had the power, they would sentence one who did not agree with them to be burned and stand by and watch with glee the victim's writhing. He intimates that he may "go to Rome because it at least knows where it stands." I suggest he look into the claims of a post-Reformation Church that is as rigid as Rome, viz., the Lutheran, Missouri Synod. If he does go to Rome he will be but another example of one who uses the ladder of reason to climb up into the Pope's crow's nest and then kicks the ladder away, for no longer can he use his reason in matters of Faith.

A. L. BYRON-CURTISS.

Utica, N. Y.

Editor's Comment:

Though we do not agree with Dr. Byron-Curtiss on Marxian economics, we think the Church is large enough for both him and Mr. Buchanan.

Churchmanship

THIRTEEN years ago a normal parish began to ascend in Churchmanship; at last establishing penance, reservation. In these years the community has grown 30%, the parish has decreased by 580 communicants. Last year the senior assistant went over to Rome, this month the rector followed.

I believe THE LIVING CHURCH shares the blame for such happenings. We see, as we read from year to year, the panoply of bishops, the importance of genuflections, the "holier than thou" smugness of the Anglo-Catholic. From experience in canonical examinations in two dioceses, I feel that men do not think much until the diaconate is long past. To see Rome's rite makes them feel that Rome's right.

FRIGHTENING FREEDOM

Freedom becomes quite too frightening; so they turn to Papa—under his authority there is no need to think.

Once in the Cathedral in New York I was behind seven General Theological seminary seniors. It was marvelous to see the exact timing in every manual act. Perfect regimentation; one of them is a bishop now.

Your news service is so excellent, it seems a shame that you feel that only the ritualist is right.

(Rev.) ALAN R. CHALMERS,
St. Mary's Church.

Green Cove Springs, Fla.

Editor's Comment:

| Almost every good thing can be

carried to an excess which is not good. The sad thing about it is that we all recognize each other's excess so much more quickly than we do our own.

Exchange

I AM a pastor of the Mar Thoma Syrian Church in South India, believed to be founded by St. Thomas the Apostle. You might have heard of our Church and its activities from the writings of missionaries like Dr. Stanley Jones. Our Church is an evangelical one.

I am one interested in reading papers like THE LIVING CHURCH, which I believe to be helpful to myself and to those among whom I move. Our mother tongue lacks any such literature.

I will be thankful if any kind person will send it second-hand to my address. Thanking you very much in anticipation.

(Rev.) C. PHILLIP.

Pariyaram,
Kottayam, S. India.

Editor's Comment:

A Milwaukee Churchwoman, Mrs. Richard F. Mooney, has volunteered to match up requests from overseas with offers from Churchpeople in the United States to send on their copies or to pay for foreign subscriptions (\$8.00 per year). In many cases, it will be possible for the overseas subscriber to send the Church periodical of his own province in exchange for THE LIVING CHURCH. Mrs. Mooney may be addressed in care of THE LIVING CHURCH, 407 East Michigan Street, Milwaukee 2, Wis.

What Is Taught Is Important

IT SEEMS to me a waste of funds and work to operate Sunday Church Schools in the Church, in view of the fact that our national education board has recommended that we use Presbyterian, Congregationalist, and Methodist courses in our Church Schools; and also in view of the fact that Presbyterian, Congregationalist, and Methodist Sunday Schools are usually convenient nearby. . . . Why not just send our children over to these sects for their instruction? Or, if we continue to operate our own Sunday Church Schools, it would seem that the only reason for doing so . . . is to teach them sound Episcopal teaching.

The method of instruction is not nearly so important as what is taught . . . I would prefer my children to have poorly taught Episcopal teaching, rather than effectively taught Congregational. . . .

I wonder what prejudice or other factors led to a complete ignoring of Episcopal courses which are good ones: courses such as those published by St. James' Series, or by the diocese of Pittsburgh, or by the Church of England in Canada, or by the Order of the Holy Cross. Is the underlying motive one of attempting to water down the Church, and make it indistinguishable from the sectarian denominations, in order to facilitate some anti-Catholic merger in the next generation?

(Rev.) ROY PETTWAY,

Rector, Church of Our Saviour.

Atlanta, Ga.

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and the Thought of the Episcopal Church.

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OCTOBER 1953

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October

- 18th Sunday after Trinity.
- Church Periodical Club, executive board,
Seabury House, to 7th.
- Woman's Auxiliary executive board,
Seabury House, to 12th.
- 19th Sunday after Trinity.
- National Council Meeting, Seabury House,
to 15th.
Province V Synod, Eau Claire, to 15th.
- St. Luke's Day.
20th Sunday after Trinity.
Corporate Communion of United Movement
of Church's Youth.
- Province III Synod, Easton, Md., to 22d.
Chicago diocesan election.
Consecration of Rev. C. Alfred Cole as bishop
of Upper South Carolina.
- International Missionary Council, Seabury
House, to 24th.
- 21st Sunday after Trinity.
- Un-American Activities Committee begins
Detroit, Mich., investigation.
- National Study Conference on Churches and
World Order, Cleveland, to 30th.
National Convocation on Church in Town and
Country, NCC, St. Paul, Minn., to 29th.
- St. Simon's and St. Jude's Day.
Episcopal Rural Workers Fellowship, St.
Paul, Minn.

November

- All Saints' Day.
- 23d Sunday after Trinity.
TV Workshop, NCC, Syracuse, N. Y., to 13th.

LIVING CHURCH news is gathered by a staff of
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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



School or Family

TWO types of teaching have
emerged in our present Church
schools, which are in contrast with
each other. They are best described as
the school type and the family type. My
attention was called to it in a parish
which was growing rapidly. The rector
stated, "Whenever one of our classes
gets beyond 10 or 12, we divide it and
get another teacher."

There may be, with the unusual
teacher, a class of 15 or more which
keeps the informality and simplicity of
a family group. But on the whole the
large class of necessity takes on the
school pattern, with the outlook, ob-
jectives, and procedures of the public
schools.

These are some characteristics of the
school pattern:

(1) Repressive discipline, or order, to
avoid the bedlam of many voices. One only
may speak at a time, the hand is raised
for attention, the child stands for recita-
tion. (All teachers of large classes do not
use these stiff methods, but they are apt
to fall back on them after a period of some
weeks of noise.) At best, the teacher tries
to demand that only one shall speak at
once. It is true that restraint in speech is
important all through life, in any company,
but the process of group expression is hin-
dered if individuals cannot readily express
themselves.

(2) Orderly and rather stiff arrange-
ment of seating, to keep pupils from inter-
fering with each other. This requires more
facilities, and tends to hinder free move-
ment for activities. Blackboards and pro-
jectors come into use. (The small group
can use the simplest materials.)

(3) Much emphasis on writing because
of the necessity of securing expression, and
because of the limitations on talking.

(4) Mastery of factual matter, infor-
mation about the Bible and the Church,
with very little personal interpretation;
hence the narrative, the "story for the
day."

(5) Each child does the same thing—
little room for original expression. (They
do better in the public schools, where there
is more time.) Our write-in workbooks
came to us from this extreme production-
line emphasis.

(6) Little personal relation to the
teacher; the pupil is not the personal
friend, but a unit—"one of the class"—
recalled as either bright, dull, or difficult.

If the class is small—say, about five

—there is a personal relation with
teacher and with each other. Other ad-
vantages are:

(1) Individual differences, needs, and
temperaments are known and dealt with.
There are no "typical children," but "my
pupils."

(2) This personal relation continues
through the week, and finds expression in
many activities.

(3) Projects arise from the real inter-
ests of the group. You can plan, and have
each child involved—more like a commit-
tee.

(4) Repressive discipline is not needed.
Children may talk freely, yet the small
group does not make much noise, and can
readily hear each other. (Watch a large
class, in a crowded hall, straining to listen
to what is being said.)

(5) They can pass from one activity to
another without confusion: Now let's do
this . . . now turn to page . . . now we can
go into the church.

(6) So, some really intimate and profit-
able times are enjoyed together, and the
little company is learning the Christian
religion by living it, together, under a
wise older friend.

It is true that the school pattern does
give the teacher some pointers as to pro-
cedure. He can remember his own school
days, and adopt the simpler learning
devices such as reading aloud in turn,
writing on the blackboard, making home
assignments, drills on summaries and re-
views, and the writing of original pas-
sages. Yet in general, the large class
calls for more and more professionally
trained teachers.

The small class can make use of al-
most any devout and earnest person who
loves children. To the driven rector who
asks, "Where can I find enough teachers
for all my classes?" the answer might
be here.

To him we can say, "Keep your class-
es small. Then you can invite the ama-
teur teacher to be their friend and guide.
You can find many who will start on
this level, and who will learn, through
this personal experience, the heart of
teaching religion, which is to love and
understand persons, and to be trying to
help them grow in the Faith."

Why not stop calling them classes,
and use the term group, circle, fellow-
ship, or club?

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I AM a creature of time, and if God takes time away from me in giving me heaven, it takes a considerable effort of faith to believe that He will give me something better in return.

THIS cri de coeur springs to my lips on the day when I first put on glasses and got a clearer look at the world that other people have been enjoying all this while. Seeing things move, watching them change, tracing the development of this, and nurturing the growth of that—this is life.

SOME THINGS we drive to accomplishment with the utmost exertion of our wills. Some, we foster gently and surround with auspicious conditions, recognizing that their growth must proceed according to inner laws that we did not invent and cannot change. Others, we admire in their majestic courses as they move independently of our wills to their divinely destined goals. Whether the doer be I, or another human soul sending cheering but confusing signals across the no-man's land that separates one soul from another, or God as expressed in the inexorable progress of natural law, does not matter too much. The thing that matters is that there be a doer, a doing, a thing done.

MILTON, mourning his blindness (in *Paradise Lost*) says:

"Thus with the year
Seasons return, but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine."

And in his more philosophical sonnet on the same subject, he says, "They also serve who only stand and wait." Standing and waiting is purgatory, not heaven.

YET, it is just as logical to think of eternity as timeless as to think of it as endless duration. The Book of Revelation in Chapter 10 figures an angel declaring "that there should be time no longer . . . the mystery of God should be finished." And there is a continuing strain in Christian thought that regards time and eternity as mutually incompatible.

IF ETERNAL life is timeless, the end of our laborious earthly struggles is as much a flickering instant as it is a day or a year or an era. Having arrived at heaven we would all, saints and sinners alike, discover that, literally, we were not going to spend any time there! The heaven of Christian faith would be hard to distinguish from the annihilation of personality expected by the atheist. Eternal life would be reduced to a quality of temporal life, even thought it perhaps might be a quality that would be rewarded by one rapturous last moment as eternity closes down upon time like a candle extinguisher.

ENDLESS TIME has its problems, too. If there is time in heaven, even though it be on a different scale from the earthly, there is the question whether all the possible goals of a human soul might not ultimately be passed, whether in the millionth eon to come we would not begin to grow weary of the ten thousandth repetition of the same joy.

HERE I remember a bright autumn day some years ago, when I lay on my back and watched the fluffy white clouds sailing over the sky, and thought: If I were to grow tired of watching these, it would not be because this beauty had faded; it would be because my power to enjoy it had decayed. Sunrise and sunset, the precession of the equinoxes, Schubert's unfinished symphony, the emergence of a butterfly from its chrysalis, the articulation of a crab's claw or a human hand—each of these things, and all of these things, are worth an eternity of enjoyment, not necessarily to find out something new about them but simply to appreciate what we already see.

SO THE HEAVEN I hope for is a heaven of movement, of music, of order, of law. And each of these requires time, a doer, a doing, a thing done. After all, the passage from Revelation 10 is translated differently in the Revised Standard Version—"that there should be no more delay . . . but that the mystery of God should be fulfilled."

AND AFTER ALL, my theological standby, Dr. Francis J. Hall, has these comforting words in Volume 10 of his great work on Dogmatic Theology: "To say that time will be merged in, and utterly obliterated by eternity, and that space will lose its distinct reality in infinite immensity, is to incur the risk of pantheistically confusing finite creation in the other world with the infinite God." And we can't have that!

AS DR. HALL SAYS, we'll still be human in heaven, and God knows what is best for humans. I wonder if, perhaps, the people who look forward to escaping from time and space might be people who aren't making the most of the time and space they have now.

* * *

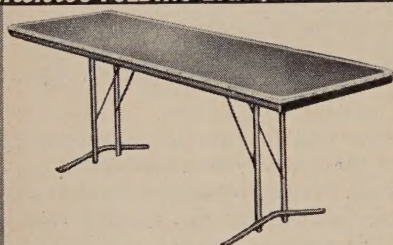
A GOOD dose of tonic for the Episcopal Church was administered by President Eisenhower the other day when he said, as reported in *Time* magazine, "I knew (a certain chaplain) wasn't an Episcopalian. They are too darn dignified. I like to be enthusiastic." It certainly wouldn't do us any harm to unbend a little and let people know that being an Episcopalian is not only respectable but also fun. There are quite a few parishes nowadays where churchgoing is fun, but there is enough of the stuffy tradition left in the Church to make the President's remark a wholesome reminder.

* * *

THIS WEEK, our Development Fund is nearing the \$10,000 mark. Meanwhile, another amazing thing has happened, for which we have no clear explanation. Three times as many people are responding to our subscription letters as we expected when we began the year. This means, of course, that one dollar spent on this aspect of our development is currently doing the work of three! Thus, although our 1953 goal of \$50,000 still looks a long way away, this year's circulation objective is not far beyond our grasp. Someone has been doing some potent praying.

Peter Day.

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MISSIONARIES

Big Industry Lists Jobs

It would take a number of "help-wanted" columns in the classified section of a daily newspaper to list all the jobs available in the world-wide industry of advancing the Kingdom of God on earth. All over the world, from Alaska, to Zamboanga, people are waiting, some consciously, some without knowing it, for the word and work of Christianity, that to be expedited needs the services of hundreds more clergy, laymen, and laywomen with a variety of training and talent. There is not always money to pay workers and that is why some of the jobs are unfilled. But there are also some jobs unfilled for which there is money.

The Overseas Department of the Church's National Council lists, in a recent bulletin, 13 missionary appointments available for laypeople this fall and over a dozen for clergy. These are all positions for which salaries have been appropriated by the Church. But the Overseas Department says in a note accompanying the list:

"If you are interested in serving overseas at any time or in any district even though opportunities are not listed here, your name should go on file at once in the Overseas Department."

"Who is eligible for missionary appointment? What does the Church look for in the selection of missionaries? What missionary work would my wife have to do? What will my salary be?"

These are among the questions most frequently asked by those considering missionary service under the National Council. Brief, clear answers to all are supplied in *Information for Missionary Candidates*, a new pamphlet prepared by the Overseas Department, that might be used in connection with the bulletin.

The pamphlet will be valuable to those counseling possible missionary candidates as well as to those interested in working for the Church overseas.

Hudson Stuck Memorial Hospital, an institution of the missionary district of Alaska, in Fort Yukon, serving an isolated Indian population in an area of several hundred square miles, is without a physician to head it. The Overseas



HUDSON STUCK HOSPITAL
From Alaska to Zomboanga, "help-wanted."

Department bulletin says that a doctor is urgently needed to head the hospital for one year. Permanent replacement will be available in the summer of 1954.

Nurses are also needed in Alaska—two for the staff of Hudson Stuck, and one in Anvik. The last should be an "experienced, hardy young woman for clinical and public health work as part of a team of missionaries at this station, the oldest and one of the strongest" posts of the Church in Alaska.

Negro priests are preferred as applicants for appointment to Cuttington College, Liberia, in early 1954, to assist in the teaching of general liberal arts, as well as in the theological department. The priests may be married or single.

Wilson College in Bombay, India, needs a priest to serve as a member of its faculty, to assist the Rt. Rev. William Quinlan Lash, Bishop of Bombay, as the only American representative on his staff. The priest would be responsible for ministering to American Church members in the Bombay area. The requirement is for a single man with parochial and teaching experience.

A Spanish speaking priest is being

sought to be priest in charge of a small congregation of Americans at Christ Church in Guadalajara. He will be the only appointee of the National Council in Mexico.

Other priests are needed in Japan, Jerusalem, Nicaragua (tropical climate, small town, primitive conditions—"a challenge to a pioneer"), Colombia, the Philippine Islands ("if adequate ministry is to be given even the 2000 Christians already in our care, another American priest must be found immediately"), the Virgin Islands, and Fairbanks, Alaska.

A married or single priest is needed immediately to take responsibility for work with Americans on Okinawa. No knowledge of Japanese is required for this particular job.

Other opportunities for laypeople indicating the possibility of adventure in overseas services are also on the National Council list. The Church is not only looking for nurses and a doctor, but teachers, a cook, and business men—in Liberia, Puerto Rico, the Philippines, and Alaska.

A woman Church worker is needed

TUNING IN: †Collect for the 18th Sunday after Trinity is a prayer that God's people may "withstand the temptations of the world, the flesh, and the devil"; Epistle (I Corinthians 1:4f) is a thanksgiving of St. Paul, on behalf of his readers—which,

in the Church's use of the Epistle, includes Christians of the 20th century—"for the grace of God which is given . . . by Jesus Christ"; while the Gospel contains Jesus answer to the question, which is the great commandment?

immediately for appointment to the city with the fascinating name of Zamboanga in the Philippines. This is the center of the Church's work among the Moro people. The requirements, listed by the National Council, under the heading "Woman Evangelist," are these: "Should be trained and experienced in Church work among women and children. Candidate should be without dependents and under 35 years of age."

The bulletin notes that for a few of the positions listed candidates are under consideration, but other candidates are welcome to submit applications. All overseas missionaries are appointed by the National Council, not by the bishop in the field. Applications, inquiries, and registration for consideration for future openings may be sent to the Rev. Charles H. Long, Jr., personnel secretary, Overseas Department, 281 Fourth Ave., New York 10, N. Y. Copies of the booklet, *Information for Missionary Candidates*, are also available from the Rev. Mr. Long at the same address.

NATIONAL COUNCIL

Shortage of Workers

The shortage of Church clergy and lay workers was so clearly affirmed at the General Convention in Boston that the National Council was ordered to appoint a special committee to formulate long-range plans to recruit candidates for the ministry and lay vocations in the Church, and to take such immediate action toward achievement of the ultimate goal as is possible.

A committee was appointed and long-range plans are now in process. Immediately, however, the committee is in need of information as to what is being done in parishes and missions to present the vocation of the Church to the leaders among young men and women.

Questionnaires have been sent to both clergy and lay leaders, requesting pertinent information that can be used by the committee.

Rector Appointed Secretary

The Rev. William B. Murdock, rector of St. Andrew's Church, Lomita Park, Calif., has been appointed by the Presiding Bishop as the new associate secretary of the Leadership Training Division of the National Council's Department of Christian Education. He will take up his new duties October 1st.

Fr. Murdock will fill the position vacated by the Rev. Grant Morrill when Fr. Morrill assumed the duties of the executive secretary of the Leader-

ship Training Division. He will participate in the work of the mobile teams and guide the dioceses in the development and promotion of intensive week-end conferences for the laity.

New Associate Editor

The Presiding Bishop appointed Miss Agnes Hickson, director of supervision at St. Margaret's House in Berkeley, Calif., to the position of associate editor



BISHOP QUARTERMAN
Disciplined Communion, without rigidity.

in the Curriculum Development Division of the Department of Christian Education of the National Council. She began her work in August on a part-time basis and will become a full-time editor in residence in Greenwich beginning March 1, 1954. Until that date she will be supervising experimental work in certain parishes already selected on the West coast. Thereafter she will be in charge of all experimental curriculum development in the primary department grades.

HOLY COMMUNION

Open or Closed Communion?

Giving an interpretation of the Church's rules about admitting non-members to Holy Communion, Bishop Quarterman of North Texas, speaking at a clergy conference in Amarillo, said that no person who wants to receive Communion in the Episcopal Church is prevented from so doing (except by canonical discipline¹), but neither is there a special invitation to non-members. He said:

"The Communion of this Church is disciplined, without rigidity. This is my answer to the continual question phrased, 'Does this Church have an open or closed Communion?'"

"No person seeking to make his Communion in this Church is repelled therefrom, except for those provisions of canonical discipline; and never in extremis.

"But also, there is no provision for a special invitation to those present at a service of the Holy Communion. In my judgment, to insert such an invitation is to add a rubric to the Prayer Book Order of Service. This can only be done properly by the General Convention in Prayer Book revision. In addition, such invitation may violate the provisions of Canon 16, Sec. 3 (a), relating to those 'married otherwise than as the Word of God and the discipline of this Church allow,' since one may be in good standing in other Communions contrary to this discipline.

"The norm of this Church is set forth in the Book of Common Prayer. I quote as follows: *Office of Instruction*, p. 291. 'Ques. After you have been confirmed, what great privilege doth our Lord provide for you? Ans. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul.'

"*Rubric, p. 281, following Holy Baptism*, 'It is expedient that every Adult, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; so that he may be admitted to the Holy Communion.'

"*Rubric, p. 299, following Confirmation*, 'And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or ready and desirous to be confirmed.'

"*Office of Instruction, p. 293*, 'What is required of those who come to the Lord's Supper? Ans. It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, with steadfast purpose to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.'

"*Prescribed Exhortation, p. 85*, 'Dearly beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily.'

"Therefore, as it is set forth in the Book of Common Prayer, the norm of this Church is a disciplined Communion. It requires preparation, setting forth Confirmation as preceding Communicant status; and self-examination, repentance and lively faith as a continuing preparation for the reception of the Holy Communion.

TUNING IN: "Two classes of persons are excluded from Communion by canonical discipline: (1) those 'married otherwise than as the word of God and discipline of this Church allow'—who are excommunicated unless the bishop gives 'godly

judgment" in their favor; and (2) persons excluded by application of one or other of the rubrics on pages 84-85 of the Prayer Book. These rubrics are a temporary expedient for the "minister," who must report his action to the bishop.

The Communion of this Church is Disciplined, without rigidity."

EPISCOPATE

Bishop Barth Installed

Bishop Barth, coadjutor of Tennessee since 1948, who became diocesan on the retirement of Bishop Dandridge, was formally installed as the sixth Bishop of Tennessee[¶] on St. Matthew's Day,[¶] the anniversary of his consecration. Bishop Dandridge became dean of the Sewanee seminary upon his retirement.

Tennessee has what is considered a somewhat unusual record in that in the election of its bishops during a century and a quarter, it has never had a bishop except from its own clergy list, and yet has never had one born in the diocese. Three of its six diocesans had entered the ministry from other professions, Otey having been a teacher, Quintard a physician, and Maxon a commercial salesman.

Bishop Barth came to Tennessee in 1940 from Maryland, where his entire previous ministry had been spent, to be rector of Calvary Parish in Memphis, whence he was elected coadjutor. As such he has had particular charge of the mission work in the diocese and has had notable success in developing strength in weak places and in placing additional clergy in smaller towns, several of which now have full time resident priests for the first time in many years.

Bishop Barth is an enthusiastic fisherman and sailor. While in Baltimore he was one of a group which every year cruised Chesapeake Bay, and after com-

ing to Tennessee he rejoined it each summer until last year, when the owner of the craft "Smith, Brown, and Jones," sold it. Members of this group came to Memphis for his consecration and again for the installation. The Bishop is also an ardent baseball fan and a loyal supporter of the Memphis "Chicks."

Mrs. Barth is the former Elizabeth Pike Ellicott of Maryland, and they have two children, Theodore Nott junior, a lieutenant (j.g.) in the Naval Re-



BISHOP BARTH
Strength in weak places.

serve, now in business in Memphis, and Sarah White, married to Aubrey Tomlin of Memphis, who has a two year old daughter, Elizabeth II, a favorite of her grandparents.

EPF

The Way of Reconciliation Studied at Seabury House

The advisability of keeping in touch with other Christians interested in pacifism rather than seeking allies outside the Churches was stressed during a series of addresses given by Dr. Andrew Roy of the Department of Missions of the Presbyterian Church at the 14th annual meeting of the Episcopal Pacifist Fellowship. The meeting was held at Seabury House, Greenwich, Conn., from September 1st to 4th. Dr. Roy said:

"The danger in pacifists seeking allies among others lies in the fact that that tends to cloud issues. For example, joining an organization purporting to unite all spiritual forces would mean forgetting that it is the unique contribution of Christianity not to divide the life from the body

but to consider material things important. The cup of cold water must be given — in the name of Christ. Christian pacifism must be kept on a Christian basis, otherwise we shall be caught in compromises, as certain missionaries have been.

"We must be in, but not of the world and if we join united fronts, we must do so on a Christian basis. Our special task is to bring pacifism back into the general thinking of the Church, where it was the accepted belief for three centuries."

At another point Dr. Roy said:

"In this age of revolution the Church should play the role of the Suffering Servant, caught between capitalism and Communism and captive in both. It should not side with either but work with both and accept the good on both sides."

Bishop Ludlow, Retired Bishop of Newark, served as chaplain of the meeting, and speakers included the Rev. Shelton Hale Bishop, rector of St. Philip's Church, New York. Officers for the coming year include Bishop Lawrence of Western Massachusetts, honorary chairman, and the Rev. Eric M. Tasman, chairman.

The Rev. J. Nevin Sayre of the International Fellowship of Reconciliation reported on six overseas projects to which the EPF contributes. In the course of the detailed report, reference was made to EPF gifts in previous years for the relief of the families in Japan of more than 100 Japanese war crimes prisoners in the Philippines.

The Rev. Mr. Sayre reported that in July the president of the Filipino government had commuted more than 50 death sentences and given full pardon to all the other prisoners and sent the entire group back to Japan. A letter was read from the prisoners expressing gratitude for what "we owe to you and your friends who have always kept us in their prayer and thought."

"The letter also asked the pacifists to continue prayer and works for the complete freedom of war crimes prisoners who were escaping the death penalty but were then being transferred to Sugamo Prison in Japan.

PUBLIC AFFAIRS

Religion and UNESCO

By the Rev. JOHN W. KNOBLE

According to law the 100 members of the United States UNESCO commission are required regularly to hold conferences with leaders in cultural, scientific, and educational fields for the discussion of matters pertaining to United States UNESCO policy. The fourth

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged	\$8,027.50
Mrs. I. S. D., Montchanin	1,000.00
St. Mark's, Milwaukee	100.00
\$25 each from: Chap. J. C. W. L., Omaha; M.C.E., Columbia; J.M.D., Wauwatosa; Mrs. L. C., Brookline...	100.00
\$20 each from: C. S. A., Bronxville; L. M. W., Delafield	40.00
\$15 each from: G. W. B., Milwaukee; L. T. G., Urbana	30.00
\$10 each from: Mrs. S. F., Bar Harbor; Mrs. T. J. E., Childersburg	20.00
\$5 each from: Mrs. W. H. C. L., Harrison; Mrs. D. M. C., Lake Forest; Mrs. M. A. L., Chattanooga; Mrs. A. W. L., St. Paul; Mrs. C. H. C., Emporia; E. E. W., Sharpsburg; Rev. B. N. H., Denton; Mrs. C. A. V., Marshfield	40.00
\$2 each from: Mr. & Mrs. E. L. B., Evanston; G. J. B., Millsboro	4.00
	\$9,361.50

TUNING IN: ¶Bishops of Tennessee before Bishop Barth, the sixth: Otey (1834-63); Quintard (1865-98); Gailor (1898-1935); Maxon (1935-47); Dandridge (1947-53). ¶St. Matthew the Apostle (feast, September 21st) is traditionally regarded

as author of Gospel named after him. Modern scholarship, on the whole, is dubious of this; but some scholars believe that the Apostle Matthew may well have written one of the sources that underlie our Gospel of St. Matthew.

such conference was held in Minneapolis September 15th-17th, and from the point of view of a Church group, its significance was not so much in any startling views arrived at affecting the role of religion on the cultural peace-making front, as it was in the fact that attending the sessions were so many cultural, scientific, and education leaders who have declared themselves on occasions as pro-religion, or frankly represented a particular religious group.

"Religious people are swarming all over the place," one delegate put it. In a session on "Religion and the Problem of International Coöperation" the Rev. Edward B. Rooney, S. J., executive director of the Jesuit Educational Association, New York, called attention to "the different tone of the conference" as contrasted with the much quoted Mexico City speech remark of Aldous Huxley, former director general of UNESCO, who had in earlier UNESCO days declared that "religion no longer has any part to play" in the efforts of man to improve his ways of living, but that "where it survives it is like the smile of the Cheshire cat lingering on after the cat is gone."

Meetings began and ended in prayer. Summation speaker was Dr. George Schuster, president of Hunter College, who beyond cautiously but epigrammatically worded comments in mild praise of attitudes reflected in panel groups, hinted at deeper reasons arising out of his own basic faith (he is a Roman Catholic) for his own devotion to UNESCO's cause.

The word "God" appeared frequently where use was euphemistic. In the religion panel there was immediate agreement that any attempt to even talk about any vital theological issue, or differences in the realm of faith would be so much time wasted. What the group would talk about would be how various faiths could work together to support humanitarian and cultural projects stated in secular terms and to perform the charitable act of helping peoples to adjust to tensions arising in a time of transition.

There was talk about "moral isolationism" as comparable to political isolationism. Humanity it was agreed would have to come to general concepts of right and wrong on which all could agree. Only specific one on which agreement was expressed by the group was that "genocide" should be outlawed by any moral code; this at the insistence of a Jewish rabbi who quoted verse and line in regard to inhumanities arising out of anti-Semitism.

As background for the religion panel there was a speech printed by Herman F. Reissig, staff member of the Council for Social Action of the Congregational-Christian church. The meat of it was not dug into by the panel. Here are two quotes:

"A world of either static and unprogressive or of superficial religions, providing little guidance for men in their immediate needs disintegrates under the impact of varied influences, leaving millions in all lands without the one thing which, next to food, man most needs—a religion that interprets his human situation and provides a compass for the earthly voyage. Where, in our contemporary world, social problems are most acute, there always and increasingly people turn away from their traditional religions, which means that they lose their wholeness and become potential customers of the fascists and communists. Is it odd that with this religious failure, we should be in deep trouble?"

"If we spent more time analyzing the basic world situation (as above) showing our people why they are troubled, and why inevitably there are all kinds of proposals ranging from the relatively good to the fantastic and dangerous, our recommendation of the UN of free trade, of Point IV, of Universal Human Rights would get a better reception. We could then point out that the more irrational voices are the voices of people who needing psychological help and spiritual regeneration more than information are taking advantage of this general confusion, both to gain money and prestige as an outlet for emotional frustration. . . ."

"We need . . . a sober patient analysis of why we are where we are, and second, a psychological-theological interpretation of the reasons for our feverish responses."

We make the generalization that where in the religion panel this above invitation was met by the decision that religions could not possibly agree on duty to God and might therefore bend all efforts to concentrate on duty to man, at the same time in secular panels persons of religious background were inserting the footnote that while we are interested in our duty to man we must not forget to turn to religion for a sense of duty to God out of which duty to man springs. This was not said in so many words but it was this reporter's reaction.

Which raised in our minds this question: When is the spirit of men of good will, interested in coöperative effort among religious faiths, going to begin the task the secular world wants it to begin—the task of putting an end to evasions in this area of the theological questions?

But perhaps just the coming together of people of varied faiths to have a

quiet smoke together and experience the mutualness of being fellow human beings is all we can hope for at this stage.

Among members of the Episcopal Church attending the conference were: The Rev. Daisuke Kitagawa, the Rev. Glenn Lewis, Jule M. Hannaford, and Ben W. Palmer.

INTERCHURCH

Secretary Elected

The Rev. Dr. Samuel McCrea Cavert will retire February 1, 1954, as general secretary of the National Council of the Churches,¹ and will be succeeded by the Rev. Dr. Roy G. Ross, who has been associate general secretary for the past three years.

The announcement of Dr. Cavert's retirement and Dr. Ross's election was made after the bi-monthly meeting of the Council's General Board at Marble Collegiate Church, New York City.

Both Dr. Cavert and Dr. Ross have long records of leadership in coöperative Church agencies which became part of the NCC.

Board members, accepting Dr. Cavert's resignation with profound expressions of regret, lauded the leadership he had given to the nation's largest and most complex Church organization in its first, formative years.

At the Board meeting itself, an example of the Council's continued growth was given in the welcome to the Student Volunteer Movement, 13th interchurch agency to affiliate with the NCC.

The General Board also:

✓ Sternly rebuked the House Un-American Activities Committee for its "abuse of the Congressional investigative process" in releasing uncorroborated accusations against two distinguished Jewish rabbis, both dead for some years [L. C., September 27th].

✓ Supported the United Nations as "the best available" political instrument for world coöperation and peaceful change in an open message to the U.S. delegation to the U.N. that also urged: resettlement of some Arab refugees in Israel; efforts for "a united and independent Korea;" discussion looking toward internationalization of the Holy City of Jerusalem; translation of the Declaration of Human Rights into strong covenants; and greater U.S. coöperation in U.N. technical assistance programs.

✓ Expressed "gratification" at the Refugee Relief Act which authorizes admission of 214,000 displaced persons, and called upon member Churches to provide the "assurances, the financial support, and the Christian services" that will enable their share of uprooted people to start life anew in this country.

TUNING IN: ¶National Council of the Churches of Christ in the USA is a consolidation, effected in 1950, of 12 interchurch agencies. It comprises in its membership about 30 non-Roman Christian bodies in America, including the Episcopal Church,

various Eastern Orthodox bodies, and a number of Protestant bodies. It is in no sense of the word a merger of Churches, but exists to strengthen Christian witness and to mobilize common forces for a greater impact upon society.

BRAZIL

Bishop Pithan Ailing

Illness will prevent Bishop Pithan of Southern Brazil¹ from attending the meeting of the House of Bishops in Williamsburg, Va., November 9th to 13th.

Constant travel under difficult conditions and the strain of work have given Bishop Pithan a serious case of high blood pressure. In late August his doctor recommended complete rest, but the Bishop had planned a two-day clergy conference on evangelism and felt that his presence was necessary. After the conference the Bishop suffered a slight collapse and was ordered to the hospital for tests and possibly an operation. The Bishop hopes to resume his visitations in November.

Bishops Kriskke of Southwestern Brazil and Melcher of Central Brazil will, however, attend the meeting of the House of Bishops. Each has a number of speaking engagements in the United States before then.

National Council Meeting

By the Rev. CUSTIS FLETCHER, JR.

Though the seventh meeting of the National Council of the Brazilian Episcopal Church had been scheduled to meet in Porto Alegre, the Bishops decided it would be more interesting to go to Bagé for the 50th anniversary of the Church of the Crucified. The happy occasion was marred by the illness of a former rector, Bishop Pithan of Southern Brazil, who was unable to attend.

Bishop Melcher of Central Brazil, who is president of the council, preached at the Friday evening service on September 11th, after the afternoon meeting at which he made his report.

The council voted to authorize Southern Cross School to get a loan of \$25,000 in order to build the first unit of new and needed classrooms as an addition to Kinsolving Building.

An enlarged budget was authorized for 1954. The executive secretary reported a balance on hand in excess of \$59,000 and stated that the 1953 quotas would be paid in full by September 30th.

Two new *ex-officio* members were added to the council, Miss Carman St. John Wolff, Woman's Auxiliary worker, and Mr. Arthur H. Peacock, new mission treasurer.

Since September 13th was the exact date of the founding of the work in Bagé, that Sunday was set aside for special

celebrations. In the morning the grandson of the Rev. Antonio Guimaraes, founder and first rector, was ordained to the diaconate by Bishop Kriskke of Southwestern Brazil. The



ELOY GUIMARAES*
Anniversary and ordination.

young deacon, the Rev. Eloy Guimaraes, will be the assistant of the Church of St. John the Evangelist in Pinheiro Machado.

The Church of the Crucified maintains a chapel in the city jail and on Sunday afternoon 11 prisoners were confirmed there. At the evening service Bishop Kriskke was assisted by Bishop Melcher in the laying on of hands for 102 other candidates. Twenty confirmations were added the next day at St. Stephen's Mission in the city.

ENGLAND

St. Martin's to be Restored

Plans are underway to restore St. Martin's Church in Canterbury, Kent, England, and a committee was recently formed to set up an appeal for contributions.

St. Martin's, the Mother Church of the Anglican Communion, claims a longer history of unbroken use as a church than any other Christian edifice in England.

Contributions may be sent to either:

- (1) Squadron-Leader G. S. Reed, C.B.E., 7 St. Martin's Hill, Canterbury,
- or (2) St. Martin's Church, Canterbury,

*Receiving Communion from Bishop Melcher, while Bishop Kriskke prays.

Restoration Fund, Lloyds Bank, Kent, England.

YUGOSLAVIA

Attacks on Clergy End

Yugoslav Church sources report that a nation-wide campaign against the clergy had apparently ended with the first official denunciation of it.

More than 100 priests of the Roman Catholic and Orthodox Churches were manhandled or pelted with eggs and vegetables over a two-month period. Several were injured severely.

After ten weeks of silence, Communist party and provincial officials spoke out against the violence, which Church quarters called organized hooliganism.

A ranking official condemned the attacks as "illegal" and inconsistent with Communist party directives.

THE LIVING CHURCH RELIEF FUND

Southern Cross, Melanesia

Previously acknowledged	\$1,054.00
Rev. J. Jack Sharkey	10.00
Mrs. J. F. Davidson	5.00
	\$1,069.00

Bishop Cooper and Korea

Previously acknowledged	\$ 636.03
Eugene McAuliffe	25.00
Elsie Appeman	20.00
St. Hilda's Guild, and Wednesday morning breakfast club, St. Paul's Church, Jackson, Mich.	15.00
Central Guild, St. Paul's Church, Jackson, Mich.	10.00
Mr. & Mrs. Carl F. Weltge	10.00
Mrs. Harry C. Hutchins	2.00
	\$ 718.03

Korean Children

Previously acknowledged	\$1,589.26
Mrs. Guy Weston	20.00
Katharine Berl	10.00
Bessie Cooper	10.00
Mrs. William Scott	8.00
Mrs. C. W. Berl	5.00
Mrs. Ralph Dart	5.00
Mrs. W. A. Green	5.00
	\$1,652.26

Earthquake Relief, Greece

Previously acknowledged	\$ 25.00
Mrs. Ellen Bennetts	10.00
Bessie Cooper	10.00
William Danner	5.00
	\$ 50.00

Okinawa Discretionary Fund

Previously acknowledged	\$ 70.00
John Townsend	20.00
	\$ 90.00

Save the Children Federation

Previously acknowledged	\$1,648.66
Lowell Williams	10.00
	\$1,658.66

TUNING IN: In 1899 an independent branch of the Anglican Communion was established in Southern Brazil. Its bishop, Lucien Lee Kinsolving, was an American priest consecrated in that year by the American episcopate. In 1907 it was

received by General Convention into the American Church as the Missionary District of Southern Brazil. General Convention of 1949 divided it into three districts: Central Brazil, Southern Brazil, and Southwestern Brazil.

Angels, Good and Bad

It is some comfort to know that not all of the sin in the world is caused by man, that some is the work of evil spirits; and, that there are good spirits championing our cause

By the Rev. Robert Findlay Thomas

Rector of the Church of the Holy Comforter, Burlington, N. C.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

—Collect for St. Michael and All Angels.

A FIVE-YEAR-OLD girl had been punished for disobedience and then told about the heavenly existence which awaits the righteous after death. As she was put to bed that night, she raised her voice in tearful protest: "But Mommy, I don't want to go to heaven and be an angel!"

The little girl need not have worried. That mother's intentions were better than her theology. Human beings never become angels,¹ nor do angels turn into humans. An angel is a purely spiritual being who never becomes incarnate. A human being, on the other hand, has a body, both now and hereafter (now, a natural body; hereafter, a spiritual body).

The Church has always believed in the existence of angels. September 29th is a holy day dedicated to St. Michael and the other angels, and in every celebration of the Holy Communion (ac-

cording to the Sanctus), it is "with angels and archangels, and with all the company of heaven"² that "we laud and magnify God's glorious name. . . ."

There are many angelic apparitions described in the Bible, some not as well authenticated as others. But in the Old and New Testaments together there are more than 70 distinct and specific references to angels, or individual spiritual beings. In addition, in the Old Testament God is often referred to as the "Lord of hosts" (which "hosts" we logically infer are angelic beings.) Also, according to the New Testament, Christ took for granted the existence of angels. Altogether, the assumption that angels exist is so conspicuous in the Bible that to doubt their reality is virtually to doubt the authority of the Bible itself.

Against the combined witness of the Church and the Bible to the existence of angels there is only one ground for skepticism, namely that angels are not susceptible to detection by our senses. But neither is the human soul, the Holy Spirit Himself, nor, indeed, the whole spiritual world.

The innumerable spirits who are called angels are, like men, created beings and finite. Like men they are personal immortal beings with free wills. From certain passages in Holy Scripture we infer that angels serving as mes-

sengers or ministers to men sometimes temporarily assumed a visible human-like form; but unlike human beings, angels normally are incorporeal, and that attribute alone gives them certain powers which human beings necessarily lack.

The scriptural definition of angels is "ministering spirits" (Hebrews 1:14), but a "watcher and a holy one" (Daniel 4:13) probably is the most poetic scriptural reference to an angelic being. Angels convey messages to men, perform ministrations both in heaven and on earth, and witness our actions. An angel announced our Lord's Nativity (St. Luke 2:10ff); an angel helped St. Peter escape from prison (Acts 12:7-10); and angels ministered to our Lord after His ordeal of temptation. Angels will accompany Christ at His Second Advent, and will have part in executing His judgment.

From the various terms used in Holy Scripture for spiritual beings, theologians have speculated that there are three hierarchies of angels, each hierarchy having three kinds of beings. In the first hierarchy there are thrones, cherubim, and seraphim; in the second, dominions, virtues, and powers; and in the third, principalities, archangels, and angels. Beings in the first hierarchy are supposed

TUNING IN: ¶Human beings never become angels, but human beings do become saints—if not in this world, then in the next. Heaven is the life of closest fellowship with God; and, since nothing impure, nothing unholy, can come into God's



ARCHANGEL GABRIEL BRINGING
To doubt the existence of angels



RNS

TO MARY OF NAZARETH*
 about the authority of the Bible.

to attend immediately upon God; beings in the second are said to operate in the natural order, and in warfare; and beings in the third, it is believed, are the ones who minister to humanity.

From Tobit 12:15 we gather that there are seven archangels ("which present the prayers of the saints"), and that the name of one is Raphael. The characteristic function of another Archangel, Michael, according to the Bible, seems to be championing God's human servants against the powers of evil which strive to subdue them. And no more wondrous a message ever was sent by angel or man than that uniquely sacred message entrusted to the Archangel Gabriel, who conveyed to Mary of Nazareth the knowledge that she was to become the Mother of the Son of God.

The Bible makes it clear that there are evil angels, evil spiritual beings called "demons" or "devils." Presumably angels, like man, were created in a blameless but probationary state. We gather from the Holy Scripture that Satan, originally one of the angelic beings created in that state, led many others to rebel against the divine will; that the rebels were cast out of heaven (i.e., out of God's presence); and that there now are rival hosts of angels, good and evil.

Hell was "prepared for the devil and

his angels" (Matthew 25:41). The Bible says that fallen angels have been "cast into hell," and now are detained in "nether gloom" until the judgment day (II Peter 2:4). Those phrases certainly mean that evil beings now are alienated from God to an extreme and irredeemable degree. But that doesn't mean the evil spirits necessarily are in a remote place. Popular superstition conceives of Satan and his hosts as being (at least symbolically) "down" in a dark world "below" us. The Bible, on the contrary, mostly describes the Satanic hosts as being in this world, in the air around us, and even in the "heavenly places" (which we think of as above us). The important theological fact here is that evil spirits not only influence men, but to a considerable extent direct, and even rule over, this world and its affairs. Thus Ephesians 2:2 refers in this connection to the "prince of the power of the air," while Ephesians 6:12 reminds us that "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

The principal evil Satan and his legions do is to afflict men with temptation, and to possess and torment their minds and bodies. The latter phenomenon apparently was fairly common in Bible times, but seems rare today. It is claimed that the medical world can now diagnose in terms of natural science conditions that once were attributed to demoniacal possession.

Simply to describe or diagnose something, however, is not always to account for its cause. The truth would seem rather to be that there are human functional disorders which sometimes have a physical cause, and at other times have a mental or spiritual cause. Medical science seems agreed that a person can will himself into a psychoneurosis, or even into a state of paranoia or schizophrenia. It is not so unreasonable then to infer that personal beings other than ourselves, namely supernatural non-corporeal beings, can will our bodies and minds to become disordered. Scriptural accounts of demon possession don't require us to believe that evil spirits can do anything to men. Those accounts suggest merely that evil spirits can produce in us those disordered states which natural causes also can produce.

Perhaps some of the people our Lord healed by instantaneous exorcism could have been healed in due time by the ministrations of a modern psychiatrist. Regardless of whether a patient's illness is demon-caused or not, and regardless of whether or not the psychiatrist knows whether it is, a psychiatrist might still, with success, encourage the patient so to assert his own will over his disordered

state that, whatever its cause, the patient becomes cured. Also, it is possible that some disappointed patrons of the couches of contemporary psychoanalysts really could be cured by exorcism.

The power of evil spirits over men is limited. Just as the former can inflict upon us no disease to which we are not naturally liable, so they cannot compel us to sin. They can do only what God permits them to do. If the report that God Himself actually sent an evil spirit to trouble Saul (I Samuel 16:14-15) seems to us to belong partly to superstition, at least it is quite conceivable that God permits evil spirits to harass men for the ultimate good of the latter. According to Job 2:6-7, God gave Satan permission to afflict Job. According to I Corinthians 5:5, God may "deliver a man to Satan for the destruction of his flesh," in order that the man's soul may be saved. Certain it is that God will overrule, and does overrule, all the efforts of the powers of darkness to thwart His purposes; and if God permits those who love Him to be tempted or afflicted by the evil ones, it is only that He may in the end turn such temptation or affliction into good.

Indeed, our belief in the existence of evil angels should be as much an encouragement to us as the beings themselves are a threat. For the existence of evil angels tells us that man is not the only source of evil in the world (probably not even the original source), and that not all the evil in human society can be attributed to man's own unaided initiative. Is it not encouraging for us as men to know that not all the ultimate blame for sin and evil rests upon the human race?

Much more encouraging, of course, is the knowledge that good angels exist. It is inspiring to contemplate that vast hosts of angelic beings continually worship God and do His will in heaven. It is thrilling to realize that invisible hosts doubtless gather around the altars of the Church on earth whenever priest and people offer to God the Eucharistic "sacrifice of praise and thanksgiving." It is heartening to know that good angels always strive to protect us from assaults of the evil ones.

It always has been widely held in the Church that a guardian angel is assigned each heir of salvation. Surely no doctrine about the world of angelic beings is more comforting than this. Certain specific ministries to men are mentioned in the Bible as being performed by angels, and if each of us has a guardian angel (as Psalm 91:11-12, St. Matthew 18:10, and Acts 12:15 appear to teach), then we logically may infer that our guardian angel's duties are: always to stand by us in temptation or trouble, to carry our prayers to heaven, and finally to bear our soul to its eternal rest.

*From photo of a painting of the Annunciation. Artist: Dierick Bouts.

How Much Should I Give?*

WITH the approach of the annual Every Member Canvass, the sincere Churchman is puzzled to answer the question "How much should I give to the Church?"

He wants to do his fair share for the support of his parish and the work of the diocese and the general Church, but he is perplexed to know what that fair share is, in the light of his own income, his family needs, and his other obligations.

1. Theoretical Answers

If the Churchman turns to his rector, or to the parish treasurer, for help in his perplexity, he is likely to receive a variety of answers, of varying degrees of helpfulness. The rector may be a firm believer in tithing, expressed simply as the giving of 10% of his income to the Church. At the opposite extreme, the parish treasurer, anxious not to cause offense, may say: "Give as generously as you can; every pledge helps to make up the amount needed."

2. The Non-Existent Average

Another method that is sometimes tried is that of dividing the parish budget by the number of potential contributors, and saying: "If each one gives x cents a week, the budget will be met." There are two fallacies in this method:

In the first place, not every member of the parish is able to give equally — x cents a week may be more than the clerk with a wife and three small children can afford, while it is so small an amount as to be hardly worth considering for the wealthy corporation president with no children and two or three automobiles.

The other fallacy is that each potential contributor is likely to take the suggested average as a maximum for himself, so that those who could and should give more will not do so, while those who cannot give that much will bring the average down below the actual needs of the parish. The result will be reminiscent of the complaint of the Pullman porter who, asked what his average tip was, replied that the average was \$5.00, but that nobody had ever come up to the average.

3. It's a Personal Matter

Moreover, while the prospective contributor is interested in the total budget of the parish, and (we hope) in its quota for the diocese and the general Church, the problem for him ultimately boils down

to the question of what he himself can give, and what he should give in relation to the gifts of others.

The answer that many Churchmen have found to this perplexing problem is proportionate giving — a standard for contributions to Church and charity not left to chance, nor given out of what may be left over after current expenses are paid, but carefully thought out in advance, based upon income and ability, and faithfully budgeted throughout the year.

Let's say that Mr. Jones is a salaried man with a wife and two children. Perhaps he has some additional income from investments or other sources, perhaps not. But he can calculate his year's income fairly accurately in advance.

4. What Do You and God Have?

THE first thing Mr. Jones does is to calculate his income, from all sources, for the current year. Then he deducts his income taxes, both those withheld and those that he must pay in cash. This gives him his net income after taxes — the actual amount that he has at his own disposal for living expenses, contributions, and all other expenditures during the year.

So far, so good. He has complied with Christ's injunction (as commonly interpreted) to "render unto Caesar (the State) that which is Caesar's." (If he didn't, Caesar would soon get after him and



he might end up in a federal penitentiary!) But the next step is harder; he must now comply with the other half of our Lord's direction: "Render unto God that which is God's." The temptation is rather to render unto himself that to which he feels he is entitled, and to give God what is left over — if anything.

But actually everything Mr. Jones has is God's. When the offering is presented in the church each Sunday, he joins with the rest of the congregation in singing or saying (or at least mumbling): "All things come of thee, O Lord, and of thine own have we given thee." But sometimes the quarter or half dollar that he has put in the plate has been so small a proportion of "thine own" that only the far-seeing eye of

*Copies of this editorial, in single sheet reprint form (not folded) are available for Every Member Canvass use from THE LIVING CHURCH, 407 East Michigan Street, Milwaukee 2, Wis., at 5 cents per single copy, 3 cents each in quantities of 25 or more, 2 cents each in quantities of 100 or more. Postage additional unless payment accompanies order.

God could recognize it for what it is intended to be.

5. A Sacrificial Standard

If Mr. Jones really wants to return a proportional gift of God's own to the original Giver of all gifts, now is the time to do it. What proportion shall he give?

Well, take ten per cent as the ideal, since there is genuine Biblical authority for it. He has already taken out his taxes, so he can forget about that. But he knows that his parish pledge will not be the only legitimate charitable demand upon his limited resources. There will be the Christmas and Easter offering, and perhaps other parochial or diocesan appeals — each worthy, each meriting his support. And there will be the community chest, the Red Cross, a favorite social agency, and the local hospital. All of these are good causes, all of them are things to which he wants to give as generously as possible.

So he must set aside a part of his tenth for those future demands — say a quarter or a third of it. That amount should be carefully earmarked, in his checkbook or elsewhere, for future contributions during the year — and it should be rigorously reserved for that purpose, and that purpose only.

The rest — perhaps seven per cent of his net income after taxes — is the amount that Mr. Jones concludes that he should pledge to his parish and to the Church's program. So he divides it by 52 (if he makes a weekly pledge), or by 12 (if he makes a monthly pledge), apports it between the black and the red side of the pledge card in rough proportion to the ratio of the parish budget and the parish missionary quota, and there it is!

That, we have said, is the ideal, at least for Mr. Jones. It has accomplished two things: it has put the Church first, where it belongs, and it has resulted in a pledge that genuinely represents a sacrificial offering of the firstfruits of Mr. Jones's means. He may find that it will require him to cut down on his expenditures for liquors or cigarettes; his wife may have to make her spending for hats and cosmetics a little less; his son and daughter may have to be contented with smaller allowances and more modest Christmas and birthday gifts. That is where the sacrificial element comes in — and it belongs in the picture, too, quite properly.

6. Proportionate Giving

BUT Mr. Jones's ideal may not be the practical one for Mr. Smith or Mr. Brown. Mr. Smith, perhaps, has an income much larger than he needs; he may well be able to make his gifts total the 20% allowed as a federal tax deduction, or even more. If he can, he has a greater opportunity and a greater obligation than Mr. Jones, and he should live up to it. Mr. Brown, on the other hand, is desperately struggling to educate four children and to make ends meet

on a fixed salary that lags far behind the mounting costs of living. What should he do?

No general rule of thumb can possibly suit the circumstances of everybody. But some years ago the Rev. Frederic J. Eastman worked out a plan of proportionate giving, on a minimum basis, that proved adaptable to most of the people in a parish of 350 families of average means. Note the qualification: *on a minimum basis*. This is not the ideal, upon which Mr. Jones constructed his budget, nor the exceptional, on which Mr. Smith was fortunate enough to be able to construct his.

The Eastman formula, adapted to present-day inflationary conditions, is as follows:

For incomes (or take-home pay) over \$5,000 a year:

- 5% for 1 or 2 in family.
- 4% for 3 in family.
- 3% for 4 in family.
- 2% for 5 or more in family.

For incomes under \$5,000 a year, or where unusual medical or educational expenses are involved, these percentages are reduced by 1% in each category; but the minimum should still be 2%. Less than that, unless the circumstances are very unusual indeed, can hardly be considered as rendering unto God even a token of all that is rightfully His.

7. Put God's Share First

YET if every family in the average parish gave in accordance with some such table as this, it would revolutionize the finances of the Church. The parish would at last be able to pay its rector an adequate salary. It would be able to make proper provision for the education of the children in the church school. It would be able to take its full share in the life of the community. It might even be able to employ a curate or a parish worker to make more calls and thus to build up a larger membership. It could do a great many things that it cannot do now.

And it would also enable the parish, perhaps for the first time, not only to meet but to exceed its quota for the Church's program — the missionary and educational and social work of the Church in the diocese, the nation, and the world.

Proportionate giving puts God first, and concerns itself primarily with His Kingdom. We have His own assurance that if we seek these things first, all others that we need shall be added unto us. And we have His further words:

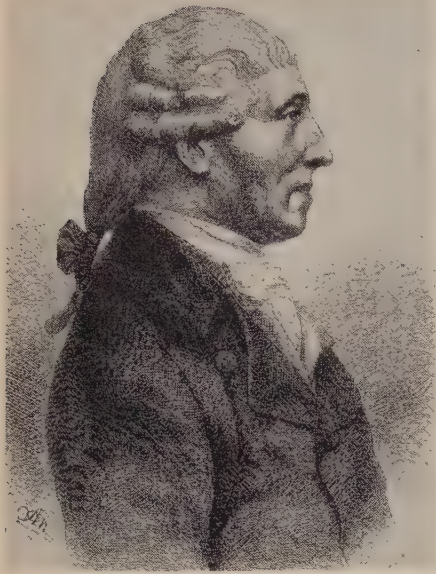
"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (St. Luke 6:38.)

What more do we who call ourselves Christians need, than these words of our Lord, which both ask us to do our full share and promise that He will do His — and more?

The GIGANTIC MASS

Joseph Haydn's "Sanctae Caeciliae" was once the object of a hunt that covered all of Central Europe.

By William P. Sears, Jr.



JOSEPH HAYDN
Splendor and austerity.

THE *Missa Sanctae Caeciliae* in C (ca. 1768) is the longest of all the masses by Joseph Haydn. There is some dispute among the authorities on Haydn's music concerning the date of this Saint Caecilia Mass. The older experts place the work later than the newer critics and the date, 1782, is frequently given.

The general editor of the *Complete Works of Haydn*, Dr. Jens Peter Larsen of Copenhagen, very carefully examined a tiny fragment of Haydn's autograph in Budapest and found that the watermarks (a stag in the act of jumping) coincided with dated autographs of works before 1770, or thereabouts. It is wise to conclude that the elaborate *Missa Sanctae Caeciliae* belongs to the period from 1768 to 1773.

The *Missa Sanctae Caeciliae* belongs to the same type of Cantata Mass as Bach's monumental *Mass in B Minor*. A Cantata Mass is a work not specifically written for performance during the celebration of the Liturgy. Masses written for actual use at the altar service have a maximum duration of no more than about an hour. The Cantata Mass, ever so much longer, is used instead for a special festivity apart from the church service.

Haydn was commissioned, as a matter of fact, to write this work for the Brotherhood of St. Caecilia. The work was planned for the feast day of the Saint, November 22d, when the Brotherhood planned a celebration of great

pomp and majesty. Hence, the gigantic size of the mass, of which the Gloria alone consists of 821 bars.

When Breitkopf and Hartel first published the mass in the early 19th century, the great length and complexity of the composition caused the publishers to cut the work in half. Many of the most beautiful choral passages were removed and lost—at least for a time. Dr. Carl Maria Brand, the editor of Haydn's Masses for the Complete Works, hunted all over central Europe and finally located several contemporary manuscripts of the original, uncut version.

This musical search is vividly reported in Dr. Brand's famous study, *Die Messen von Joseph* (Wurzburg, 1941). The main source that Dr. Brand discovered was an old manuscript in the National Library in Vienna, curiously labeled "*Missa in C St. Cecilia del Sig Jinseppe Haydn* without the cuts found in the Leipzig edition." A second source constituted a Berlin manuscript and a third, a manuscript found in Darmstadt. Both of these latter sources were destroyed in World War II and musicologists can be thankful that Dr. Brand made his study before 1939.

The *Missa Sanctae Caeciliae* in C is the culmination of a certain vocal style cultivated by Haydn in the operas and cantatas written for performance before Prince Esterhazy, beginning about 1761. The *Caecilienmesse* is closely related to such works as the cantata *Applausus*, the symphonies between Nos. 39 and 50, and the string quartets of *Opus 17* and 20. The mass can also be compared to the operas *Le pescatrici* (1769) and *L'infedelta delusa* (1773).

This Haydn Cantata Mass is not only unique for its length but also for the magnificent splendor of its choruses and for the arias with their austere passages giving away to florid vocal parts. The orchestration, too, reflects Haydn's interest in the baroque tradition. The treatment of the solo voices is patterned after the typical Viennese church music of the day, the roots of which can be

traced back to the Neapolitan opera school. The soprano arias are remarkable for their coloratura complexities and these are strikingly fresh and vibrant. Often these arias are accompanied by trumpets and tympani, thus giving a regal and pompous color to the passage.

Perhaps, the high point of the mass, musically, is the *Et resurrexit* ("and . . . He rose again") of the Credo. There is a burst of splendor and a stunning effect is achieved at the words *judicare vivos et mortuos* ("to judge both the quick and the dead"), where the trumpets rise in a fanfare of two sharp exclamatory staccati (*vivos vivos*). The ensuing fugue, *et vitam venturi saeculi* ("and the life of the world to come") is barbaric and almost brutal in conception.

A recording of this mass, made by the Haydn Society of Boston, is now available at \$11.90, through any record dealer. This gives the mass in full. This recording—which involves no mean engineering task—is superbly done. It was made under the technical supervision of Josef Duron in the *Mozartsaal* of the Konzerthaus in Vienna in December, 1950. The Vienna Symphony Orchestra and the Academie Chorus of Vienna joined forces under the baton of Dr. Hans Gillesberger.

The soloists include Rosl Schwaiger, soprano; Sieglinde Wagner, alto; Herbert Handt, tenor; and Walter Berry, bass.

Dr. Joseph Nebois presided at a baroque *Positiv* organ, dating from the 18th century and generously furnished by Professor J. Mertin. The instrument has one manual and four stops and reproduces the type of portable instrument in vogue in Haydn's day.

For this recording, the orchestral forces numbered six first violins, six second violins, four violas, three violoncellos, three contrabassi, in addition to the winds required by the score. A chorus of 32 voices was employed (10-8-6-6). The recording is available on two twelve-inch long-playing discs.

The Living Church

An Easy Transition

CHILDREN'S books that come for review this editor usually turns over to his wife, who for a number of years has made a hobby of such literature. But *Florina and the Wild Bird*, by Selina Chönz, illustrated by Alvis Carigiet, and translated from the German by Anne and Ian Serrailier is one that he vowed he would review himself (Oxford University Press. About 30 pages, unnumbered. \$3).

This is a narrative poem about a little Swiss girl who, spending the summer with her family on the farm, discovered in a nest a deserted baby bird. She rescued, cherished, and, when it became eager for flight, heroically — but somewhat reluctantly — released it, and was unexpectedly rewarded for her action.

The verse is simple — in spots even doggerelish — but the color illustrations are of an impact that can only be described as terrific. The book would make a fine gift for 6- to 9-year-olds, and, while the heroine is a girl, she does have a brother.

FROM birds to St. Francis of Assisi — whose feast day is the date of this issue — the transition is an easy one, and two fairly recent works on St. Francis bear mention in this connection. *The Hour of St. Francis of Assisi*, by Reinhold Schneider, translated by James Meyer, OFM, is a brief account in short chapters of the life and work of St. Francis, set in the context of the age in which he lived. Although in the earlier chapters the style is a bit halting, the work appears to be carefully translated and, is, on the whole, readable. (Chicago: Franciscan Herald Press. Pp. xiv, 113. \$1.75).

One of the sources of the life of St. Francis is *The Little Flowers of St. Francis*, the *Fiorette* (from the Latin *Floretum*, "frequently used in the middle ages to describe a compilation or miscellany, having a central theme or at least some principle of unity linking together the various parts of the book").

This well-known classic came out not long ago in a new edition (Orchard Series) which is the first English translation (1864) revised and amended by Dom Roger Huddleston, OSB, with an introduction by Paulinus Lavery, OFM (Newman Press. Pp. xxii, 245. \$3.50).

Soundings taken at about every 20th page indicate a rendition into unusually lucid English, that should provide a short chapter of devotional reading every day for some three months. Both typography and format are attractive.

While on the subject of things Franciscan, one should add that Seabury Press has put out a new edition of *A Saint Francis Prayer Book*, by Malcolm Playfoot, Administrator, The Society of the Companions of St. Francis (Pp. viii, 34. Paper, 15 cents).

Originally published 1940, this consists of 102 short prayers for various causes and occasions.

Books Received

UNITY IN FAITH. A Systematic Outline of the Christian Faith for Church School Personnel and for Adult Instruction. By Demas E. Barnes and Joseph Wittkowski. Pittsburgh, Pa.: Esquire Press Corporation. Pp. 128. Cardboard. \$2.

THE GREATEST FAITH EVER KNOWN. By

Fulton Oursler and April Oursler Armstrong. Doubleday. Pp. 383. \$3.95. [The story of St. Paul by the late editor of *Reader's Digest* and author of *The Greatest Story Ever Told* and *The Greatest Book Ever Written*.

THE RECOVERY OF BELIEF. By C. E. M. Joad. Macmillan. Pp. 250. \$3.

THE TROUBLED MIND. By Beulah Chamberlain Bosselman, M.D. Ronald Press. Pp. iv, 206. \$3.50.

FORMOSA BEACHHEAD. By Geraldine Fitch. Regnery. Pp. viii, 267. \$3.50.

LET'S TALK SENSE ABOUT OUR SCHOOLS. By Paul Woodring. McGraw-Hill. Pp. ix, 215. \$3.50.

HOW TO BE A BETTER PARENT. Understanding Yourself and Your Child. By Barney Katz. Ronald Press. Pp. ix, 258. \$3.

HIGHER EDUCATION AND THE HUMAN SPIRIT. By Bernard E. Meland. University of Chicago Press. Pp. viii, 204. \$4.

Dynamic Psychiatry and the Catholic Faith

By KENNETH J. TILLOTSON

A spate of literature on psychiatry and religion has been pouring forth in the last few years, and the flood shows no signs of abating. Dr. Tillotson, who is a member of the Church of St. John the Evangelist, Boston, a practicing psychiatrist, and a Fellow of the American Psychiatric Association, here reviews two of these.

A CLEAR outline of dynamic psychological principles and the therapy of the Freudian psychology in their application to the treatment of emotional disorders is presented in *Psychoanalysis and Personality*, by Joseph Nuttin, translated by George Lamb (Sheed & Ward. Pp. xiv, 310. \$4).

The details and techniques of psychoanalysis and its application, as well as the modification of these principles and their application by the contemporary Freudian psychiatrists such as Rank, Alexander, Rogers, and others, are clearly set forth in this remarkable volume.

The book is one that should be read by every priest and layman in our Church.

A COMPREHENSIVE knowledge of the dynamic force in modern psychiatric thought is given in *God and the Unconscious*, by Victor White, O. P., with foreword by C. G. Jung (Regnery. Pp. xxxv, 277. \$4).

Fr. White, who is a reader in theology at Blackfriars (Oxford), a foundation

member and lecturer at the C. G. Jung Institute for Analytical Psychology (Zürich), and a frequent contributor to theological and other journals in England, USA, France, and Germany, points out in this volume the pitfalls and danger of contemporary psychiatric thought and practice, if and when therapy is undertaken on an orthodox Freudian basis.

The book gets off to a rather slow start, but the foreword and the early chapters, "The Twilight of the Gods," "The Gods Go A-Begging," and "The Unconscious and God," form a basis for a better understanding of the dynamic psychological therapy of Freud and Jung so ably contrasted in the fourth chapter and skillfully integrated with our understanding and belief in God.

"Frontiers of Theology and Psychology" further elaborates and emphasizes the main thesis of the book, which is the integration of dynamic psychology and spiritual values in the development and integration of the personality. Chapter eight, "Psychotherapy and Ethics," certainly leans to the conservative side; and it is Fr. White's strong feeling, I am sure, that Christians, especially Catholics, should seek therapists who are Christian and Catholic.

All in all, the book is sound from the standpoint of Catholic doctrine, and from the standpoint of dynamic psychology and its application, and informative in both fields.

NEWARK — Bishop Ludlow, retired suffragan of Newark, is fulfilling the prediction about his retirement that it will be a very active one.

After his usual summer engagement of preaching in Trinity Church, Boston, Mass., he is filling preaching engagements in Massachusetts and Maryland this fall.

After attending the meeting of the House of Bishops at Williamsburg, Va., in November, he and Mrs. Ludlow will sail from San Francisco for Honolulu on the "S. S. Lurline" on November 17th. In Honolulu Bishop Ludlow will serve as acting rector of St. Clement's Church, while its rector is on furlough at Canterbury College in England.

UPPER SOUTH CAROLINA — The National Council's "clergy shortage project" got a helping hand recently from members at Trinity Parish House, Columbia, S. C.

When the Rev. George M. Alexander, rector, announced in church one Sunday that he was having an "envelope-addressing party" at the parish house, volunteers got together and addressed, stuffed, and stamped 20,000 questionnaires. Fr. Alexander is secretary of the committee, appointed by in-

structions of the General Convention, to make a survey [see U.S.A.] to ascertain the extent of the shortage of clergy and lay Church workers.

NEW YORK — One thousand four-hundred and fifteen boys and girls went to New York's Episcopal City Mission Society's camps this past season, the greatest number ever taken in the 55 years the Society has operated summer camps. Three-hundred and sixty-six children, aged five to eight, were taken to the Creche in Englewood, N. J., 1,049 boys and girls, aged nine to 15, went to Elko Lake Camps in Parkville, N. Y. Each child had at least two weeks at camp. [See cover.]

A camp staff of 90 persons cared for and guided these hundreds of children toward a new outlook on life. About 25% of this staff were young men and women who had learned their camping and developed their leadership abilities in the Society's camps.

Both Clarence Noyce, director of the boys' camp at Elko Lake, and Helen Locus, director of the girls' camp, are convinced that camps are not fulfilling their function if they simply give the boys and girls fresh air, good food, and a good time. They believe that each

child should receive the kind of help that will result in personality and character growth, and that leadership ability should be a natural development of the camping experience.

This year, 30 former campers, aged 15-16, had an opportunity to come back to camp for leadership training. Next year, those who did well will be given an opportunity to work as junior members of the staff.

Religion is an important factor in the personal growth which the camps seek to foster. The Rev. William E. Sprenger, director of the Society, celebrates Holy Communion at each encampment and supervises the work of the camp chaplain. Morning Prayer and Evening Prayer with sermon are held every Sunday. Counselors are encouraged to give religious as well as camping leadership to their groups and the chaplain is always available to each child, in addition to being a leader in other camp activities.

Stimulating the desire for self-improvement is sometimes a problem with these children but the staff works cooperatively in treating each child as an individual with difficulties that are his own and frequently with remarkable success.

Let Your Light So Shine . . .

. . . is a black and white filmstrip on good parish public relations. The emphasis is on how to establish and to maintain a good working relationship with the local press. This is a filmstrip that has a message for every man and woman in the parish. Complete narration is provided.

\$2.50

PER PRINT

THE NATIONAL COUNCIL
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New York 10, N. Y.

UNIVERSITIES

Sewanee Staff Named

With a college enrollment expected to exceed the near capacity reached last year [485] and a seminary registration of about 50 theological students, the University of the South opens its 1953-54 academic year September 18th with a new chaplain, eight new faculty members in the College of Arts and Sciences, and six in the School of Theology.

A \$250,000 dormitory will be ready to house 60 students by December, a \$35,000 deanery for the head of the School of Theology is scheduled for Thanksgiving completion, and three new faculty homes completed early this summer are being occupied for the first time.

The dormitory is a memorial to the late George T. Hunter of Chattanooga, Tenn., a close friend of Sewanee's late Vice Chancellor Alexander Guerry. Two of the three completed faculty homes were the gift of Mrs. Alfred I. duPont of the diocese of Florida and marked for college faculty members. The third was the gift of the diocese of Alabama for a seminary faculty member.

The university's opening convocation in All Saints' Chapel was conducted by the Rev. David B. Collins, Sewanee's new chaplain elected by the board of trustees in June.

Newest member of the School of Theology faculty is the Rev. Dr. John H. W. Rhys.

New dean of the seminary is Bishop Dandridge, retired, of Tennessee. Other new members of the School of Theology faculty were appointed and announced last February.

SEMINARIES

Additional Faculty at ETS

Two new faculty members, the Rev. George L. Blackman of Chestnut Hill, Mass., and Mr. Peter Waring of Hartford, Conn., join the Episcopal Theological School together with 36 new students from 20 states and two foreign countries.

Mr. Blackman, who will be instructor in Church History, was graduated from the School in 1948.

Mr. Waring, who will be director of music, was graduated from Harvard University in 1939 and received the degree Master of Arts in Music in 1947.

In addition to the ten full-time faculty members, 11 others will lecture at the School in this academic year.

The enlarged faculty makes possible for the first time the extension of the

tutorial system of instruction to include the first year students besides the seniors.

Bexley Grows

Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, began its 130th year on September 21st with an enrollment of 60 men, the second largest enrollment in the history of the seminary. More than 15 dioceses and missionary districts are represented by this year's entering class, including Virginia, Massachusetts, Minnesota, Arizona, the Panama Canal Zone, and, of course, Ohio.

Bexley has grown to such a degree in the last decade that all students can no longer be housed in the Hall itself. Some rooms have been found in barracks which the College erected immediately after the war, and a few men will live in the David Lewis Memorial Building, one of the new undergraduate dormitories. Both solutions are temporary and unsatisfactory.

The seminary has outlined a plan for a \$600,000 building and renovating program which it is hoped will provide a new dormitory for the Hall, library and chapel, and additional classrooms.

Seabury-Western Fall Term

Seabury-Western opened its doors in September to 31 new students and 49 middlers and seniors. Two changes have taken place in the faculty.

Replacing the Rev. Francis W. Voelcker, former assistant professor of religious education and lecturer in practical theology, who has accepted a post with the National Council Department of Christian Education, is the Rev. Kendig B. Cully, minister of education at Evanston's First Methodist Church.

Dr. Cully, who will be lecturer in religious education, is a graduate of the American International College at Springfield, Mass., and received his doctorate from the Hartford Seminary Foundation. He was ordained a Congregational minister in 1937 and last June received the degree of master of sacred theology from Seabury-Western.

The Rev. Richard C. Adams, former assistant at St. James' Church, South Bend, Ind., has joined the staff as tutor and assistant instructor.

Last year the seminary purchased two houses adjacent to its buildings for use as faculty residence and student dormitory annex. One of these will be used this year for the first time as a faculty residence with several students housed on the top floor. The other house is being rented to its present occupants.

An alarm bell system has been installed to settle differences of opinion as to the length of class periods.



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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Henry Lealtad, Priest

Burial services were held for the Rev. Alfred Henry Lealtad, 90, August 27th at St. Martin's Mission, Watts, Los Angeles, Calif., the church in which he had assisted after his retirement in 1934. He died August 24th.

Fr. Lealtad was rector emeritus of St. Philip's, St. Paul, Minn., where he had served for 30 years. Born in Spanish Town, Jamaica, B.W.I., he was a graduate of Western Theological Seminary and was ordained to the priesthood in 1892 by Bishop McLaren of Chicago.

He served in St. Thomas', Chicago, and St. Andrew's, Cleveland, Ohio, before going to St. Paul in 1905 as rector of St. Philip's. He also served the mission of St. Thomas' in St. Paul.

Henry Sterrett, Priest

The Rev. Henry Hatch Dent Sterrett, 73, retired, rector of All Saints' Memorial Church, Washington, D. C., from 1917-1948, died June 27th at his home in Washington.

Mr. Sterrett was born in Coudersport, Pa., and graduated from Harvard University and the Episcopal Theological School. He took over rectorship from his father, the Rev. James MacBride Sterrett, who founded the church in 1911 as a memorial to another son of the family, James MacBride Sterrett, Jr., who died in 1894 at the age of 17.

During World War I Mr. Sterrett served as a chaplain in France. He is survived by his wife, the former Helen Margaret Black of Columbus, Ohio, and three children.

Josephine Peterson, Deaconess

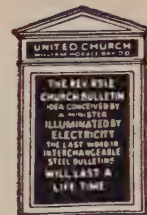
Deaconess Josephine Peterson died at St. Martha's Home, Knoxville, Ill., on June 24th. For many years she gave devoted service among the children and the sick and needy of her home diocese of Quincy. Some years ago, a tragic accident ended her active service, making her an invalid for the rest of her life. During the hard days, her interest in all the happenings in the Church and her humble devotion to her Lord never faltered. Her burial service was held by Bishop Essex on June 26th.

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6. St. Luke's, Lebanon, Pa.
7. St. Mary's-Auburndale, Flushing, N. Y.
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The Rev. John M. Balcom, formerly rector of All Saints' Church, Chelmsford, Mass., will on October 15th become rector of St. Paul's Church, Newton Highlands, Mass. Address: 60 Columbus

The Rev. Matthew P. Bigliardi, who was recently graduated from the Church Divinity School of the Pacific, is now assistant of Trinity Church, Seattle, Wash. Address: 609 Eighth Ave., Seattle 4.

The Rev. Francis W. Carr, formerly vicar of St. Mary's Church, Malta, Mont., is now curate of St. Alban's Church, Los Angeles 24.

The Rev. Delbert R. Chatreau, a former preacher of the Reformed Episcopal Church, who was ordained priest by Bishop Kirchhoffer of Indianapolis in June, is now rector of Christ Church, Madison, Ind. Address: 500 N. Mulberry Street.

The Rev. David C. Clark, formerly vicar of Grace Church, Vernon, Tex., is now rector of St. James' Church, Macon, Mo. Address: 118 Daugherty St.

The Rev. David B. Collins, formerly rector of St. Andrew's Church, Marianna, Ark., in charge of Holy Cross Church, West Memphis, Ark., is now chaplain of the University of the South, Newnan, Tenn.

The Rev. John S. Cuthbert, formerly vicar of St. Andrew's Church, Marble Dale, Conn., is now rector. Fr. Cuthbert, a former businessman, went to St. Andrew's as lay reader upon entering Berkeley Divinity School in 1950. The church had been without a rector since 1925.

The Rev. Peter M. Dennis, formerly rector of St. Andrew's Church, Kokomo, Ind., is now rector of Trinity Church, Connersville, Ind. Address: 402 Central Ave.

The Rev. Kenneth Eade, formerly vicar of St.

Thomas' Church, Sunnyvale, Calif., is now assistant of St. Paul's Church, Pomona, Calif.

The Rev. John W. Fritts, formerly in charge of Christ Church, Jefferson, Tex., and St. John's, Carthage, is now chaplain of Rice Institute and the University of Houston. Address: 4362 Wheeler St., Houston 4.

The Rev. Norton G. Hinckley, formerly in charge of St. John's Church, Pine Meadow, Conn., is now rector of St. Paul's Church, Southington, Conn. Address: 143 Main St.

The Rev. S. M. Hopson, formerly rector of St. John's Church, College Park, Ga., is now rector of Holy Trinity Church, Madisonville, Cincinnati. Address: 5501 Madison Rd., Cincinnati 27.

The Rev. Edward Jacobs, formerly vicar of St. Luke's Chapel, Madison, Wis., will in November become rector of St. Michael and All Angels' Church, Cincinnati. Address: 3626 Reading Rd., Cincinnati 29.

The Rev. Hugh M. Jansen, Jr., formerly curate of St. Luke's Church, Darien, Conn., is now a fellow and tutor of General Theological Seminary, 175 Ninth Ave., New York 11.

The Rev. Frederick C. Joaquin, formerly non-parochial, is now librarian of Nashotah House. He was formerly addressed in Commerce, Tex., and Norman, Okla.

The Rev. Charles E. Karsten, Jr., formerly curate of Trinity Church, New Haven, Conn., is now rector of Olivet Church, Franconia, Va. Address: RFD 5, Box 277, Alexandria, Va.

The Rev. W. Edward Kerr, who comes from Calgary in Canada, is now vicar of All Saints' Mission, Brawley, Calif.

The Rev. Richard S. Knight, formerly assistant of St. Paul's Cathedral, Boston, in charge of the Cathedral Farm for Boys, Winchenden, will on October 1st become rector of Grace Church, Amherst, Mass.

The Rev. E. G. Liebrecht, formerly rector of Trinity Church, Houghton, Mich., is now rector of St. Luke's Church, Whitewater, Wis. Address: 146 S. Church St.

The Rev. Ernest G. Maguire, formerly curate of St. Luke's Church, Montclair, N. J., will be assistant of St. Peter's Church, Essex Fells, N. J., until October 15th.

The Rev. E. C. S. Molnar, who was ordained deacon in June, is now vicar in charge of St. Mary's in the Valley, Ramona, Calif.

The Rev. L. Lynn Parker, formerly assistant to the Rev. John H. M. Yamasaki at St. Mary's Mission, Los Angeles, will on October 15th become vicar of St. Mark's-in-the-Valley, Solvang, California.

The Rev. Peter Powell, who was formerly a student at Nashotah House, is now vicar of Holy Cross-Immanuel Church, Chicago. Address: 5843 S. Morgan, Chicago 21.

The Rev. H. Russell Roberts, formerly vicar of St. Mark's-in-the-Valley, Solvang, Calif., is now assistant rector of Trinity Church, Fillmore, Calif., in charge of the parish during the coming year, while the rector, the Rev. Dr. John Kuhns, is on sabbatical leave.

The Rev. Edgar D. Romig, formerly on the staff of Trinity Church, Boston, will on December 15th become rector of Grace Church, North Attleboro, Mass. Address: 104 N. Washington St.

The Rev. Edwin O. Rossmassler, formerly curate of All Saints' Church, Highland Park, Los Angeles, is now chaplain, instructor, and registrar of San Miguel Boys' School, National City, Calif., diocesan institution of Los Angeles.

The Rev. C. Boone Sadler, Jr., formerly rector of St. Andrew's Church, La Mesa, Calif., is now rector of St. Luke's-in-the-Mountains, La Crescenta, Calif. Address: Box 585.

The Rev. Johann Schenk, formerly assistant of St. Thomas' Chapel, New York, is now curate of St. Paul's Church, Paterson, N. J. Address: Broadway and East Eighteenth Street, Paterson 1, N. J.

The Rev. Richard H. Schoolmaster, formerly rector of St. Paul's Church, Newton Highlands, Mass., will on October 15th become rector of St. Luke's Church, Ypsilanti, Mich. He has been an examining chaplain of the diocese of Massachusetts.

The Rev. Charles W. Scott, formerly assistant of St. Paul's Church, Pomona, Calif., is now a

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The Rev. **William N. Shumaker**, formerly vicar of Christ Church, Coventry, R. I., is now rector of St. Martin's Church, Pawtucket, R. I.

The Rev. **Lloyd M. Somerville**, formerly vicar of All Saints' Church, Browley, Calif., is now rector of St. Mark's Church, 3795 Fairmount, San Diego, Calif.

The Rev. **Edmund Lloyd Souder**, formerly in charge of St. Mark's Mission, Honolulu, is now on the staff of the Los Angeles City Mission. He is also chaplain of St. Barnabas' Rest Home for Men and assistant of St. Athanasius' Church, Los Angeles.

The Rev. **John L. Welch**, formerly in charge of Grace Church, Ravenswood, W. Va., and St. John's, Ripley, is now rector of Christ Church, Wellsburg, W. Va. Address: 1014 Main St.

The Rev. **William A. Wilcox, Jr.**, formerly rector of the Church of the Holy Communion, Plaquemine, La., in charge of the Church of the Ascension, Donaldsonville, will on November 1st take charge of St. Philip's Mission, Little Rock, Ark.

The Rev. **Harold M. Wilson**, formerly rector of Trinity Parish, Morgantown, W. Va., is now in charge of St. James' Church, Lewisburg, W. Va., and the Church of the Incarnation, Ronceverte. Address: 240 S. Court St., Lewisburg.

Armed Forces

Chaplain (Capt.) **William Armistead Boardman**, who was recalled into the air force as a chaplain in 1951, has accepted a permanent commission in the Regular Air Force. His family recently joined him at his base in Japan. Address: Box 14, APO 919, c/o P. M., San Francisco.

The Rev. **James A. Carpenter**, formerly rector of St. Bartholomew's Church, Pittsboro, N. C., is now chaplain (1st Lieut.), 379th Signal Support Bat., Camp Gordon. Address: Post Chaplains' Office, Camp Gordon, Ga.

Resignations

The Rev. **William R. Brown, III** has resigned as priest in charge of St. Michael's and St. Andrew's Churches in Hays, Kans. Address: 2345 E. Cumberland St., Philadelphia 25.

The Rev. **Hubert M. Walters**, former rector of St. John's Church, Boulder, Colo., is now a non-parochial priest of the diocese of Colorado. Address: 5025 Wilton Dr., Apt. D, New Orleans 22.

Changes of Address

The Rev. **Dr. Theodore Andrews**, retired priest of the diocese of Newark, formerly addressed at Mountain Lakes, N. J., may now be addressed at 790 Pine Tree Rd., Winter Park, Fla.

The Rev. **Percy J. Brown**, who recently retired as rector of All Saints' Church, Lower Dublin, Philadelphia, may now be addressed at 620 W. Carpenter Lane, Philadelphia 19.

The Very Rev. **Leopold Damrosch**, who recently became dean of the Cathedral Parish of St. Luke, Portland, Maine, may now be addressed at 149 State St., Portland 3. He formerly was addressed at Hull's Cove, Maine.

The Rev. **Robert C. Dean**, who was recently ordained deacon in the diocese of Ohio, should be addressed at 1272 Avondale Rd., South Euclid 21, Ohio.

The Very Rev. **E. Addis Drake**, who recently became full-time rural dean of the convocation of San Bernardino in the diocese of Los Angeles, may now be addressed at 5461 Brockton Ave., Riverside, Calif.

The Rev. **Robert H. Dunn**, who is serving St. John's Church, Portsmouth, N. H., formerly addressed at 101 Chapel St., should now be addressed at 903 Middle St. The change is due to the razing of the old rectory for the purpose of constructing a new parish house on the site. The parish has purchased a house at the new address.

The Rev. **Dr. E. Ashley Gerhard**, who recently retired as rector of Christ Church, Winnetka, Ill., may now be addressed at Box 264, Jamestown, R. I.

The Rev. **Alexander Hamilton**, who is on the staff of St. Paul's Church, Norwalk, Conn., has had a change of address from 4 Union Park to 141 Glover Ave., R. R. 3, Norwalk.

The Rev. **Francis W. Hayes, Jr.**, rector of the Falls Church, Falls Church, Va., formerly ad-

ressed at 210 E. Broad St., may now be addressed at 1008 Broadmont Terrace. Church's mailing address: 145 S. Washington St.

The Rev. **Courtland M. Moore**, who was recently ordained deacon and is now in charge of St. Mark's Church, Seminole, Okla., may be addressed at 609 N. Highland.

The Rev. **Robert W. Seaman**, priest of the diocese of New Jersey, who was addressed at Boothbay Harbor, Maine, during the summer, should again be addressed at 2026 Brookfield Ave., Baltimore 17.

Depositions

Anthony Good Diffenbaugh, presbyter, was deposed on September 8th by Bishop Jones of Louisiana, acting in accordance with the provisions of Canon 64, Section 3 d.

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ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

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Rev. Gordon L. Graser, v
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binnington
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt.

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Com-
munion; HD, Holy Days; HH, Holy Hour; Instr,
Instructions; Int, Intercessions; Lit, Litany;
Mat, Matins; MP, Morning Prayer; r, rector;
r-em, rector-emeritus; Ser, Sermon; Sol, Solemn;
Sta, Stations; V, Vespers; v, vicar; YPF, Young
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A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

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ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. D. L. Davis
Sun 7:30, 9 (Sung), Ch S 11; (Sol) 7:30 EP & B;
Daily 7, Wed & HD 10, Ep 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10;
C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam
Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;
Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, r; Rev. George F. French, Asst.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast); 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu Mon & Thurs 10, Wed 7, Tues, Fri &
Sat 8, HD 7 & 10; Daily: MP 8:45, EP 5:30;
C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. Peter Chase, p-in-c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND

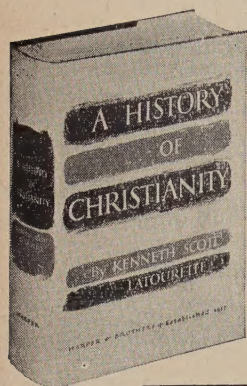
ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno). C Fri 12, Sat 12 & 7

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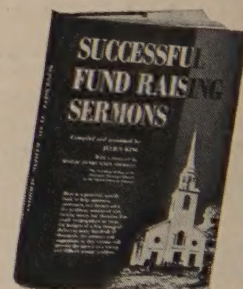
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